

# The Missionary Helper

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FREE BAPTIST WOMAN'S MISSIONARY SOCIETY

MOTTO: *Faith and Works Win.*

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## THE TORCH

**T**HE God of the Great Endeavor gave me a torch to bear.  
I lifted it high above me in the dark and murky air,  
And straightway, with loud hosannas, the crowd acclaimed its light  
And followed me as I carried my torch thro' the starless night;  
And, mad with the people's praises and drunken with vanity,  
I forgot 'twas the torch that drew them, and fancied they followed me.  
But slowly my arm grew weary upholding the shining load,  
And my tired feet went stumbling over the hilly road  
And I fell with the torch beneath me. In a moment the flame was out!  
Then, lo! from the throng a stripling sprang forth with a mighty shout,  
Caught up the torch as it smouldered and lifted it high again,  
Till, fanned by the winds of heaven, it fired the souls of men!  
And, as I lay in darkness, the feet of the trampling crowd  
Passed over and far beyond me, its peans proclaimed aloud,  
While I learned, in the deepening shadows, this glorious verity:  
'Tis the torch that the people follow, whoever the bearer be!

—Elizabeth R. Finley.

## FROM THE EDITOR'S DESK



Some one has said of the Young People's Missionary Movement, "This stimulating agency bids fair to become one of the most widely-spread organizations for missionary education in the world." We believe that the statement is true, and we are glad and proud of the part our own Young People have in the onward movement. Their convention at Ocean Park was enthusiastic, spiritual, helpful. You will be interested in the report of it in this number written by one of the young workers, and in all the good things in the Young People's Department. The suggestive thoughts for our Quiet Hour are furnished by the editor of the Young People's page in *The Morning Star*. We pray with especial tenderness for our student volunteers who have given themselves so gladly to a life of special service wherever and whenever God shall call them. . . . We welcome Miss Fullonton's story of the Woman's Convention, with thoughts already turned to Cleveland; indeed, the business meetings of the Woman's Society at Ocean Park were but a prelude to the annual meeting in Cleveland in October. We pray that the plans of the officers for the coming year may be wise and effective and that General Conference, in all its deliberations, may be led of the Spirit. . . . This is the time of year when work for the MISSIONARY HELPER is most practical. Can't you do something special, just now, in your own state, yearly or quarterly meeting, church, or, perhaps, as an individual friend to our little magazine, to increase the subscription list, enlarge the circle of its readers, or to obtain shares of three dollars each? Isn't it worth while? . . . Mrs. Oxrieder's letter calls attention to the crying need of mission work among English speaking people at Kharagpur. As she suggests, conditions are wholly different in other countries. Some of the foremost religious leaders of the time have come from the Church of England, and some of our most spiritually minded friends are a part of it. . . . The fathers of your General Subscription Agent in Providence, and your Editor, at Ocean Park, have passed into the larger life within a few weeks. Both Deacon Harris and Deacon Wade had reached a ripe age, after many years of usefulness, and could truly say, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness." We return heart-warm thanks for the many letters of loving sympathy, and to the

Iowa Yearly Meeting W. M. S. for its tender resolutions. In resolutions about dear Grandma Phillips they wrote, We pray that "a portion of her mantle of holiness and faithfulness may fall on us." We may all fittingly pray that, may we not? . . . The mission study of the coming year is a most important one, "An Outline Study of Missions and Social Progress." There are many helps. Look for Mrs. Chapman's announcements, from time to time; write to her for special information, and order your needful supplies promptly. Let us begin the study with delight, enthusiasm and imagination. To really enter into the spirit of the missionary heroes and heroines of the past century, and to get even a glimpse of the "gigantic social tasks" of the missionary enterprise, must quicken every student to do and be more in a world where action and love are so sorely needed. . . . Note Mrs. Andrews' statement regarding "Missionary Reminiscences." It would be very fitting to review the growth and progress in our own field, as set forth in that valuable book, in connection with the study of world-wide work. . . . Junior Superintendents will find ample helps in the Junior text-book, "In Circles of Light," and further suggestions will be given in the HELPER. . . . Where are the new missionaries—and the money to send them—so strenuously called for in our India field? The *Star* says:—"God has given to the Free Baptists of America the work of evangelizing about four millions of their fellows in India. Therefore, Free Baptists are quite able to accomplish this work." Are we doing all we are able to do? "You will never win the world to Christ by your spare cash," is the significant sentence of a well known member of Parliament. Some of the native Christian women of India put a handful of rice into a small basket every time a meal is prepared, the amount thus collected being offered in the church once a month. From their poverty they give what would amount to more than two days food for the year for each member of the family. How many Christians in America give a proportionate amount from their abundance?

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Let us make a success in spite of the past failures. It is not the man who makes the most of life. It is the man who, like a good general, knows how to win victories out of defeats who will be crowned victor at the end of the warfare. Who has not had his failures! The only ignoble thing in this world is discouragement and cowardice on the battlefield of life.—*Exchange*.



## WOMAN'S CONVENTION AT OCEAN PARK

BY IDA H. FULLERTON



THE TEMPLE

The Convention was most auspiciously opened, Thursday, August 15, by a largely attended morning Devotional led by Mrs. E. R. Richardson, President of the New Hampshire W. C. T. U. The thought which guided the meeting was finely expressed and emphasized by Scripture and other quotations, that the individual capacities we have received from our Heavenly Father, however limited by circumstances, are of use in Christian service if we accept them from God and subject to his direction. It is a pleasure to know that the leader of the meeting has purchased a home here and will hereafter be a Park resident and ready for any service she may render to make the educational and spiritual work of the Chautauqua Assembly more effective.

The annual meeting of the Educational Bureau, which is such an important factor in the social and educational life of the Park was held at Curtis Home at 10 a. m., Mrs. Clara Ricker presiding.

In the afternoon, Mrs. Mary P. Sylvester Spinney of Boston, gave an interesting lecture on "How to Form Healthful Habits," composed largely of readings from a book written by her husband and published last December. Her doctrine that mental activity properly directed may change morally and physically the habits of both mind and body is not a new teaching, but it is well to emphasize again that there really is a scientific method of getting rid of bad habits, and that "the whole body can be built up to the tune of spiritual development."

In the evening we were all glad to accept the invitation to a reception given by the ladies of the Educational Bureau to residents and visitors at the Park. Hardly had the first guests been presented to the receiving committee, when the electric lights suddenly went out and we were enveloped in total darkness. Then we were first aware that a fire had broken out at Old Orchard, a short distance up the beach, and many left the Temple, although no one realized that a great conflagration was to practically destroy before morning that famous summer resort. But some remained in the Temple, and the "light of former days," the kerosene lamp, having been provided, the brief program of music and reading was carried out.



Friday morning, after the morning Devotional in charge of Mrs. M. G. Osgood, a meeting of the Free Baptist Woman's Missionary Society was held, Mrs. Mary A. Davis, the President, presiding. Some of the reports of Secretaries and Superintendents of the various departments which are being prepared for the Annual Meeting in October were submitted and discussed and all proved to be an encouraging review of the past year. Treasurer Laura DeMeritte, our lay preacher of the Gospel of Sunshine and Giving, without whose presence, somehow, no missionary meeting would be quite complete, reported that the treasury was fuller than usual this season, in spite of the change of plans and proposed changes in methods of work. Mrs. Webber, New England Secretary, spoke the same for her field and said the new union plan was working admirably. All the workers are looking forward hopefully to the Annual Meeting to be held in Cleveland.



MISS ELLA M. BUTTS, MISSIONARY TO INDIA

Mrs. Burlingame Cheney was cordially greeted, coming from her distant home in California to her old New England home, where she has so successfully labored in temperance and missionary organizations. All were also glad to welcome Miss Ella M. Butts from India, who gave, in the afternoon, an inspiring address on the Mission Schools of India where the children are instructed in a way that will help them to become less superstitious and less prejudiced against the Christian religion as their parents have always been. Miss Coldren, the young daughter of missionary Coldren, was present and she looked very pretty in her Indian dress, as Miss Butts draped about her the folds of a bright green-bordered cloth of native texture.

In the evening Mrs. May Wright Sewall, Honorary President of the International Council of Women, spoke on the "National Council Idea." She began with the history of the woman movement, which led up to the organization of the Council, showing how naturally the evolution from the first national society of women,—the anti-slavery—had developed. She dwelt at length on internationalism as the idea behind the council; that world idea which includes all forms of mission work, and which is essentially the idea behind Women's Missionary Societies. She gave us a picture of our possibilities as women in the work of welding the nations of the earth together commercially, politically and religiously, which should be an inspiration to large and noble service.

A part of Saturday afternoon, the third day of the Convention, was spent with Mrs. Sarah Rideout Abbott, secretary of the Audubon Society in "Neighboring with Nature at Ocean Park." The charming lady had enticed a bit of outdoors within the walls of Porter Memorial Hall, and there we were privileged to see and learn about the ways and habits of her various specimens of birds, bugs, moths, toadstools, ferns and other pretty green things which she had collected and placed about her on the table and floor of the little chapel. A more consecrated and enthusiastic naturalist than Mrs. Abbott is not often met with, and it was a treat to listen to her.

*Lewiston, Maine.*

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#### YOUNG PEOPLE'S MISSIONARY CONFERENCE, OCEAN PARK, MAINE

BY STANHOPE.

It is not possible here to give a review or even an outline of every able address or every interesting class session held at the Ocean Park Missionary Conference. There were so many vital points covered, so many helpful thoughts expressed, so many blessings reviewed, that page upon page would be necessary to contain even half of them. May I, therefore, give as the keynote of it all, a motto that to me fittingly applies, *Non ministrari, sed ministrare*—Not to be ministered unto, but to minister? My being a lover of Wellesley may account for her motto being uppermost in my mind, but be that as it may, I couldn't get away from it. It was a text for every service.

The conference opened Monday afternoon, August twenty-sixth, in Porter Memorial Hall in the grove, Mr. Harry S. Myers of Hillsdale,

Michigan, presiding, and this first session being a devotional at which Rev. J. M. Lowden spoke, using as his theme, "The entrance of Thy word giveth light." He brought out the fact that we are "laborers together with the Father in giving light to all the world." Following his talk, there were many earnest prayers for the direction of the Holy Spirit during the conference and for a spirit of consecration among the delegates.

Next in order was the formation of the mission study classes. Three were formed; one, conducted by Mr. Myers, to study *The Challenge of the City*, a textbook by Josiah Strong, and two to study Arthur H. Smith's *The Uplift of China*, one of these being conducted by Rev. E. B. Stiles, the other by Mr. Wayland D. Gates of New York. Assignments for the first lesson were made, following which the General Secretary spoke of the purpose of the conference and gave an outline of the week's program. He said in part: "We are assembled here in this young people's conference that we may get a large view of the work of God in the world and the purpose of God for the world. We have a definite purpose and a definite method of accomplishing it. First, by study, second, by the evening addresses which aim to give us a glimpse of the world field, and third, by conference with missionaries and by interchange of ideas in the institute hour."

The evening session for this opening day was an address on "India and Christian Missions," by Miss Ella M. Butts, who gave us much from her store of wisdom gained from experience in the land of which she spoke. She gave an idea of what Hindu worship, and the worship of that vile god Knishna, really is, then showed us the need of workers and of money to wipe it out. The people are now ready to hear and are begging for light. There are one million in our own field who have never yet even heard of the gospel. Her plea was that we be open-handed Christians, not content in being merely nominal ones, but striving *to be* and *to do* and *to do without*, that we may send the glad tidings to this hungry people. A section of a Hindu prayer is applicable to ourselves—"Lead us from the unreal to the real, from darkness to light, from death to immortality."

Tuesday the regular schedule of work was taken up. At 8.30 a. m., in Porter Memorial Hall, a devotional service addressed by Dr. Lowden of Providence, the music in charge of Rev. Wesley A. Paige of Contoocook, N. H., and many earnest workers bearing testimony to their



Redeemer and praying for the redemption of others. At 9.30, the mission study classes which, as a rule, met out under the glorious pines in close touch with God and nature. At 10.30 in Porter Memorial Hall, the missionary institute, where modern missionary problems were dealt with. Here Mr. Myers sifted mountains down to ant-hills and in his crisp way answered questions out of his vast experience. At 7.45 P. M., an address by some missionary worker. Tuesday evening the address was a most helpful one—helpful and healthful specially to young people—by Miss Laura A. DeMeritte. Wednesday evening was divided between Mr. Gates, who told why and how he leaves America for China on October second, and something of the work waiting to be done there, and Rev. C. E. Bonsfield who told of the work he has seen accomplished in China and the conditions there as he lived and worked among the people. Thursday evening Rev. W. E. Witter, D. D., of Boston, gave a most stirring missionary address, telling of his own experiences and those of his wife and making an appeal for volunteers.

The climax of this wonderful missionary conference was reached in the farewell service, Friday evening. It was cold and dark and rainy outside, but in Porter Memorial Hall, all the warmth and light and sunshine of Christian living, were awake, of Christian lives burning to *do* something. The singing, led by Rev. Welbee Butterfield of South Berwick, Maine, went with a vim and snap and Mr. Myers conducted the meeting in his usual active way. After his reading of John 20:19-22 and prayer, we were addressed by Dr. Lowden. His main theme was Christ's familiarity with the scriptures and he pointed out the importance of this knowledge in our own lives.

Then Mr. Myers explained briefly the Student Volunteer Movement and introduced Harold A. Frost of Bates College, a Student Volunteer about to enter Divinity school. Mr. Frost told right from his heart his own story, his volunteering at Northfield two years ago, and what it *all* means to him. His remarks were followed by those of another Volunteer, Miss Elizabeth Anthony, Bates '08. Her simple story touched many a heart. She gave her three main reasons for volunteering: *First*, because she is *thankful*—thankful for so many things, for living in a Christian land, for a Christian father and mother, for Christian influences and friends; *second*, because there is a *need*—need for workers among the great heathen population; *third*, she *can* go—she has the health and is able to obtain the necessary preparation for effectual work.

Miss Butts next addressed us, leaving us this sentence, "Take time to be holy." She was followed by Mr. Gates who told briefly some of the things he has gained at this conference. Miss Teag followed, then came many eloquent testimonials from the delegates. Papers were passed out on one side of which the delegates were asked to write the blessings received at the conference, on the other, purposes formed, after which Dr. Witter spoke—"Here am I, send me." The final address was given by Harry S. Myers, who charged us to remember that the close of a conference is only the beginning of a campaign. After a moment of silent prayer, the benediction was pronounced by Prof. Purinton and the conference was closed.

Statistics show that there were five denominations represented by those attending the classes—Free Baptist, Baptist, Methodist, Congregationalist and Episcopalian. There were forty-two persons actually enrolled, besides twenty others who came in on day tickets. With such a conference, such earnest speakers, such enthusiastic delegates, such interesting classes, and with Ocean Park as a background, this Young People's Missionary Conference can not have been in vain, and its influence, I am sure, will be felt in all the missionary world.

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### THE MAKING OF A MISSIONARY

SUSAN HUBBARD MARTIN.

The girls halted as they came to the church. School was out and they were on their way home.

"Let's go in," said pretty Madge Hastings. "A missionary's going to speak this afternoon, we may be in time."

"Oh, missionaries." Jeannette Walsh tossed her head. "What do you know about missionaries, Madge?"

"Not as much as I'd like," was the reply, "but some day I am going to know more. Come, let's go in."

"I don't mind," said Mary Hayes. "Come girls, we may as well. Madge wants to go."

A second later, six gay young girls followed their leader through the doors and up the aisles of the church.

A sweet faced woman in black stood in the pulpit.

"She's from Assam," whispered Jeannette to Mary who sat next to her. "I heard the minister say so, Sunday. She isn't a bit pretty and she looks old fashioned, too, but somehow I like her."

But Madge sat very still.

The speaker was telling of her work, of the great and pressing need of more missionaries, of the poor natives, so ignorant, so eager and so childlike, that to them the sweet story must be told over and over again before it could be grasped; of the great need of gentleness and kindness with these who walk in such darkness, but that when Christ does dawn upon their vision, their wondrous joy.

"Oh, if I could only interest you as I am interested," pleaded the speaker. "Every time a missionary returns to this country broken down or enfeebled in health, I keep praying, who will fill her place? Oh, we need help. Shall we not give God the first fruits—the best fruits?"

There was a silence. The missionary broke it.

"I have here a native Assamese dress. I wonder if some young girl in the audience will be kind enough to slip it on, and show those present the effect."

The speaker's eyes rested on the pew full of girls in the rear.

Jeannette nudged Mary. "I'm not going to make a laughing stock of myself," she said emphatically.

"Nor I," returned Mary.

"Nor I," whispered Lillian, who sat next her.

The missionary's thin sweet face lingered on that row of bright young countenances, but there seemed no sympathy there.

But at last her searching eyes fell on Madge. Madge with her bright brown speaking eyes, at the end of the pew.

They flashed the question straight to her.

"Will you?" they seemed to say. Madge rose.

Madge, the sweetest, prettiest, gayest of the lot.

She walked to the edge of the pulpit.

"I'll be glad to help you any way I can," she said bravely. "I'll put on the dress."

Fifteen years afterward, there was a great convention of missionary workers. Returned missionaries from Burma, Japan, China and India were there. Ministers and delegates from all the states. Great lights and lesser lights all eager to help.

An elderly woman sat in one of the seats. Her hair was quite white and her face so thin, it was painful to see it. Yet in her eyes there glowed still the unconquerable fire—the spirit of missions.

The days of the pilgrimage were almost over. Her work nearly



done. The distant field that she had labored in for years, would know her no more and yet it had been well. Yet today she felt in need of a cheering, encouraging word, she was so tired, so tired.

All at once a sweet voice cried. "Oh, I have found you at last," and looking up, the missionary met a pair of bright brown eyes.

"Don't you know me?" the owner of the eyes asked gently, and the missionary replied with joy, for it all came back, the row of school girls in the church that afternoon so long ago, the bright, beautiful face at the end of the pew.

"Why it is my little girl who wore the native dress," she cried.

Ah, the young woman's eyes filled with quick tears.

"So you remember and I—I can never forget, for do you know the minute I slipped into that dress, I slipped into something else, the missionary spirit and I never put it off. God called me then and there, and I gave myself to Him. It all came about naturally in the end. Father and mother gave their consent and I'm in Burma now. I've been there seven years and this is my first visit home."

"All these years I've wanted to see you, to tell you that it was through you, I first came to love them."

She took the old missionary's hand in both her firm young ones.

"What do I not owe you," she cried softly.

And the white-haired pilgrim could only bow her head and weep. In her soul, she whispered a prayer as did Simeon of old: "Lord, now lettest thou thy servant depart in peace according to thy word for mine eyes have seen thy salvation."

But aloud, she said brokenly—

"Bless God, my little brown-eyed girl, a missionary, and through me."—*The Helping Hand.*

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#### COPY OF CONTRACT OF F. B. W. M. S. WITH GENERAL CONFERENCE

(Printed by request of the Board of Managers of the Woman's Missionary Society.)

Whereas, the Free Baptist Woman's Missionary Society, a corporation duly organized and existing under the laws of the State of Maine, hereinafter called the Party of the first part, and the General Conference of Free Baptists, a corporation duly organized and existing under the laws of the State of Maine, hereinafter called the Party of the second part, have been carrying on separate missionary work in India, and

it has been deemed advisable, as both are working in the interests of the same denomination and for the same end, that the work of both be united and hereafter managed and controlled by the said Party of the second part:

Therefore, said parties, each in consideration of the agreements and promises of the other, and for other good and sufficient considerations, hereby mutually agree as follows, to wit:

The said Party of the first part agrees to pay quarterly to the Treasurer of the said Party of the second part all money received from any and every source for the current work in India, including income from invested funds heretofore or hereafter given to said Party of the first part for such work, and any funds designated by said Party of the first part for India.

Said Party of the first part further agrees that said Party of the second part shall have free of rent the use of all the property and buildings in India belonging to said Party of the first part; provided that said buildings shall be kept in thorough repair and shall be used in the future as in the past for the purposes for which they were designed, namely:

Sinclair Orphanage, for girls and single women missionaries; Caroline A. Bradbury Kindergarten Hall, for Kindergarten school and training of Kindergarten teachers; Dorcas Smith Widows' Home, for widows; Henderson Home, at Midnapore, a home for single women missionaries; Brown Dispensary, for use of a woman medical missionary. Said Party of the first part will appoint annually a standing committee consisting of two in India and one in America who shall see that said property is kept in repair and used for the purposes above stated.

And said Party of the first part further agrees that said Party of the second part shall have control of all its work in India, formerly carried on by said Party of the first part, and that it will continue its present plan of operating through auxiliaries in the State associations, yearly meetings, quarterly meetings and churches, and endeavor to improve and extend the same. That it will continue to publish the "MISSIONARY HELPER," a monthly paper now published by said Party of the first part, and it shall be open to the presentation of the missionary interests of the denomination.

And said Party of the second part hereby agrees to take control of all the work in India formerly carried on by the Party of the first part, and to become financially responsible for all work hereafter carried on in said India.

That the India committee shall consist of all missionaries in the field who have been there in service for one year, supported by both of the parties hereto; that its Treasurer shall keep an itemized list of the children in the Sinclair Orphanage, Zenana teachers, Bible women, widows and schools now supported by the said Party of the first part, with the names of persons and societies now supporting them; the same to be wholly revised as often as once in three years. That whenever said list is revised, a copy shall be sent to the Treasurer of the Party of the first part so that she can make or change assignments to auxiliaries and individuals of those unsupported.

That the auxiliaries of the said Party of the first part and individuals may continue all special work that has been assigned them by said Party of the first part, like the support of Miss L. C. Coombs by Maine, Miss E. M. Butts by New Hampshire, Dr. Shirley H. Smith by Vermont, Kindergarten Missionary by Rhode Island, Dr. Mary W. Bachelor by Michigan, Miss J. J. Scott by Iowa, Miss E. E. Barnes by Roll of Honor, also children in Sinclair Orphanage, widows in Widows' Home, Zenana teachers, Bible women and schools, or any special work that may hereafter be assigned them by agreement of the parties hereto.

That the said Party of the first part may at any time communicate suggestions to the said Party of the second part or its Conference Board relative to the work in India to which contributions are made through the treasury of the said Party of the first part.

And said Party of the second part further agrees that at least one-third of the Conference Board, so-called, of the Party of the second part shall be women as at present provided in its by-laws.

And said Parties mutually agree that any changes in or modifications of this contract which may be desired by either party hereto shall be submitted to the Executive Board of the respective parties and be ratified by them before they shall become binding upon either.

In witness whereof, the said Free Baptist Woman's Missionary Society has caused these presents to be signed in duplicate by Mary A. Davis, its President, and Laura A. DeMeritte, its Treasurer, thereto duly authorized, and its corporate seal attached, and the said General Conference of Free Baptists has caused these presents to be signed in duplicate by Lindley M. Webb, its President, and Arthur Given, its Treasurer, thereto duly authorized, and its corporate seal attached, this twentieth day of December, A. D., 1906.

[Signed and sealed by the above mentioned officers.]





work; yes, and one of Avery's playmates who studies English and Oriya, but cannot learn arithmetic, so he comes out of school at 2.30 and goes to the shop to work. At 4 p. m., seven more boys will get to work here for an hour. Go on to the cane shop. One boy is recaning a chair. The teacher is at work on some little stools and his boy is splitting bamboo. When school closes his flock will be increased for an hour. The book bindery has little work now so I suspect we shall find only Befoz, the teacher, and perhaps a little fellow who has just gone to have his book bound. I told him to help Befoz a little while.

As you know, there are more than a hundred boys farther on in the High School. Do you wonder that I called this a bee-hive?

We have had a remarkable season, thus far. The nights have been fine and cool to sleep in. My mind begins to turn toward Ocean Park, for when this reaches you, you will be in the midst of the Assembly. We hear good news from our boys in Maine. We miss them much, but are very thankful for the good homes they have. I must get ready for our Woman's prayer meeting, so good bye.

Affectionately yours,

E. J. HAMLEN.

*Balasore, India.*

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#### LETTER FROM MRS. OXRIEDER

Khargpur, India, Aug. 7, 1907.

DEAR FRIENDS—Some of the people at home may wonder at times if it is necessary to send missionaries to English speaking people in India especially where there are Churches of England.

Perhaps a few facts may help them to decide. The Church of England built a temporary church here before we came. At first they had some licensed curates stationed here. There were two or three of them, one following the other.

One of them is now running a railway refreshment room, where the sale of liquor is the predominating feature. Another had a law suit with one of their clergymen who refused him communion because of his immorality. The real clergyman who was here at the same time, that is, who was chaplain of the district, was notoriously immoral; but he had too much influence to be removed, so he was transferred to a military station, when his reputation became too unsavory.

Since then various ones have come and gone to the district. They live, when any one is there, twelve hours journey from Khargpur. They

are supposed to come once a month for service, but it is often once in three months. They never, to my knowledge, go to the homes of any of the subordinates. They are too far away to be thought of for a funeral. One man published the bans for a wedding, then on the Saturday night before the Monday for the wedding, sent word that he couldn't come. They wanted Mr. Oxrieder to do it then, but of course it was too late, and he could only advise them how to secure some other Church of England clergyman. When we started our church, they began to get aroused and started one, too, but they are far from being finished. However, they are having entertainments to raise money for furniture. Last Saturday evening we went to one of them. There were two songs that were rather questionable. One such as you might hear from a comedian, in a low grade traveling troupe. The fellow was enthusiastically encored. We had to leave at 12 o'clock, while they went on into Sunday to finish their program.

When we came out from the back, as we slipped out a side door, we saw a bar where a lively sale of *liquor* was going on.

The affair had been to represent a restaurant, and we had had coffee, cake, etc., brought inside. It isn't an isolated case. We saw a report of a benefit for a Church of England orphanage at Mussoorie, saying the affair was a great success; that the vexed questions of drinking and gambling were disregarded, and the bar and gambling tables enjoyed a large patronage.

Miss Coombs was in Mussoorie at the time. These cases are possible over more than half of India. There are good clergymen, and good men and women in the Church of England, but the number in India is limited. Sincerely,

CARRIE OXRIEDER.

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#### TREASURER'S NOTES

New Auxiliary—Mapleton, Minnesota.

This new society was organized by Miss Inah B. Gates, with "five earnest consecrated women." Miss Gates writes: "At last that for which I have been praying so long has been granted. Every working church in Winnebago, Q. M., has a W. M. S." Will not women in other quarterly meetings, associations and conferences work earnestly and prayerfully for a like result? Miss Gates further writes: "At Winona recently I had opportunity for personal talk with several who are not members among the young women, and some decided to become members."

August, beautiful August, has come and gone. It has been crowded full of experiences which I trust have softened and uplifted the inner



life of your treasurer. A second time, this summer, the Angel of the Resurrection has visited the home where I have lived so many years, and taken this time, Prof. Kingsbury Bachelder of Hillsdale College, and husband of our dear fellow-worker, Mrs. Augusta Wade Bachelder, who is so well known and beloved in the West. All who have been intimately acquainted with Professor and Mrs. Bachelder know something about what this home going means to her.

The assembly at Ocean Park, this summer, has been a real success. The character of the visitors and the quality of the platform talent in general, did much to make it so, but the opening evangelistic and closing missionary conventions did more. This last was conducted by Mr. Harry Myers, after the Silver Bay plan. A good number of young people were in attendance, and, for the first time in all the years, there was deep missionary enthusiasm on these grounds. It has made your treasurer very glad. I am sure a missionary convention, of a like kind, will be heartily welcomed another year, and will, I trust, bring many more than were here this season.

Our Board meetings kept us busy several mornings, and the work done in them by the younger members is highly appreciated by your treasurer. God bless our younger women, East and West, in their awakening sense of responsibility for the work.

Another anxiety of the month was the sickness of Mrs. Lou M. P. Durgin, whose life hung in the balance for some days in Dr. King's hospital in Portland, Me. She is now gaining, and we hope, will live to gladden the lives of many in the future, as she has gladdened them in the past.

The HELPER Branch of the Sunshine Society has recently sent \$20 for the India fund, \$5 of which was a "good-bye" offering of Deacon Wade. We have received the first contribution for the traveling expenses of a delegate to the next National Council, to be held in Washington early next year. I hope others will be enough interested in our being represented to make donations to this fund. Money for Sinclair cottage has been coming in rapidly of late, through Mrs. Metcalf, as the receipts of July and August show. It will be credited to the account of a Dormitory Fund, and used by the trustees of storer college as their plans mature.

The receipts for August are not quite as large as they were the same month last year. The total Thank-offering for the year is \$1,815.20

as compared with \$1,803.87 last year. The total regular receipts for the year are a little larger than they were last year, but that is in part due to the contributions for the Dormitory which are in a way special. When we consider that this has been the year that the new way of working with General Conference has been on trial, I think we may be well satisfied with the results.

Will we not begin another financial year with a new determination to increase the number of auxiliaries and HELPER subscribers, to enlarge the membership of old ones, to enlist the sympathies of younger women and to double the number of our Cradle Rails? Besides, do we not need a new consecration of our wills to God, which will bring increasing spiritual power in all our service for others? As I face toward the duties and the experiences of the thirty-fifth year of the F. B. Woman's Missionary Society, I realize more fully than at the beginning of our previous year that "the greatest thing in the world is to do the will of God."

LAURA A. DEMERITTE, Treasurer.

*Ocean Park, Me.*

(All money orders should be made payable at Dover, N. H.)

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#### MISSIONARY REMINISCENCES

There are still in hand a few copies of "Missionary Reminiscences" that are slightly defaced and soiled in the binding and edges of the leaves.

These books are as strong and good for service as perfect copies, and yet are not salable at full price, hence we will send one or more of these volumes to any address, postpaid, upon receipt of one dollar.

This offers a good opportunity for any one to secure "Missionary Reminiscences" at a very low cost. Send orders to Mrs. Ella H. Andrews, 63 Barnes St., Providence, R. I.

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## In Memoriam

"O, how blest are ye whose toils are ended!  
Who, through death, have unto God ascended!  
Ye have arisen  
From the cares which keep us still in prison."

Mrs. Martha Walling, Morris, New York, February 14, 1906.

Mrs. Amey S. Hopkins, Pascoag, R. I., February 17, 1906.

NOTE—When a member of an Auxiliary passes on, it is fitting that the name, place of residence and date of death should appear under "In Memoriam." Resolutions and obituaries are not printed in THE HELPER.

# Helps for Monthly Meetings

"The study of missions is the study of the successful accomplishment of gigantic social tasks. It is the story of the remaking of nations by the impulse of divine energy and ideals."



## TOPICS FOR 1907-1908

October—Roll-call and Membership.  
November—Missions and Social Progress:  
1. Evangelistic Missions.  
December—2. Educational Missions.  
January—3. Medical Missions.  
February—Prayer and Praise.  
March—Home Missions.  
April—4. Industrial Missions.  
May—Thank-Offering.  
June—5. Philanthropic Missions.  
July—6. Missions and Other Forms of Social Progress.  
August—Missionary Field Day.  
September—Current Events in World Wide Work.

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### NOVEMBER—Evangelistic Missions

#### (GLORIA CHRISTI. CHAPTER I.)

The evangelization of the world depends first of all upon a revival of prayer. Deeper than the need for men (ay, deep down at the bottom of our spiritless life) is the need for the forgotten secret of prevailing world-wide prayer.—*Andrew Murray.*

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### Suggestive Program

HYMN—"The Morning Light is Breaking."

PRAYER—For especial blessing upon the new study; that wherever men and women meet to study the progress of mission work in many lands, there may be a center of power with far-reaching influences; that it may touch our own hearts more deeply and fit us for better service.

### RESPONSIVE READING—

*Leader.* Praise ye the Lord, for it is good to sing praises unto our God.

*Response.* For He hath strengthened the doors of thy gates; He hath blessed thy children within thee. He maketh peace in thy borders. He filleth thee with the finest of the wheat.

*Leader.* Go ye therefore, and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I command you: and lo, I am with you always, even unto the end of the world.

*Leader.* I will give thee for a light of the gentiles, to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison house.

*Response.* The people that walk in darkness have seen a great light. They that dwelt in the land of the shadow of death upon them hath the light shined.

*All.* Praise ye the Lord.

HYMN—"Stand Up for Jesus."

READINGS—Extracts from sermons and articles on Page 3 of *Morning Star* for Sept. 12. (No better illustration of the results of evangelistic work in our own field could be given than such thoughts from our native preachers. See also, reports of evangelistic work in the Year Book.)

QUESTIONS—What is Evangelism? What are the chief duties of the Evangelist? Should Evangelism precede or follow attempts at education and civilization? Who are the greatest Evangelists in the mission fields of the nineteenth century? What has been accomplished by Evangelistic Missions? ("Gloria Christi," Page 46.)

BRIEFLY TELL THE STORIES OF—1. Rise of Modern Missions; 2. Further Conquests of Evangelization; 3. Early Heroes of Missions.

READING—Prayer as a Social Force. (Page 47.)

PRAYER—For a revival in our own hearts, church, denomination and throughout the world.

SINGING—"Here Am I, Send Me."

NOTE—It will be interesting to study the beginnings of our own mission work in India—in connection with this chapter—as told in "Missionary Reminiscences." Files of the *HELPER* and *Star*, and the Free Baptist Year Book, give more recent history of evangelistic work in our field.



THE MISSIONARY HELPER BRANCH  
OF THE  
**International Sunshine Society**

Have you had a kindness shown?  
Pass it on.  
'Twas not given for you alone—  
Pass it on.

Let it travel down the years,  
Let it wipe another's tears,  
Till in heaven the deed appears,  
Pass it on.



All letters, packages, or inquiries concerning this page, or Sunshine work, should be addressed to Mrs. Rivington D. Lord, 593 Bedford Ave., Brooklyn, N. Y., president of this branch.

Appreciation and thanks are extended to all who have helped in the Fresh Air work, the generous gifts have made it possible for us to cheer many during the summer, and even into the fall the good work is still going on. The following members have given this for work, Mrs. Millie A. Preston, \$1.00; Mrs. L. A. Lerner and Mrs. A. L. Carle, 30 cents each to send a tired mother to the seashore for a day.

Miss E. J. Small and a Maine member, \$1.00 each for Childrens' Outings. Mrs. Charles Brown a "mite" for this work. Mrs. George Babcock, \$1.00 "to help some that need a rest." Mrs. Elizabeth O. Hines gave \$2.00 to buy writing materials, and to use in the Fresh Air work.

Four little girls, Leola Joslin, Katharyn Mallory, Edith Scott and Mildred Wiley, all of Jamaica, N. Y., held a cake and candy sale, and raised \$5.00 which was used to give pleasure and comfort to needy children.

SUNSHINE DEEDS

Mrs. B. A. Parker has given another large package of forty post cards, to be passed on to shut-ins. Mrs. W. L. Dow is passing on her HELPER and sends rays of sunshine into the lives of others by her many acts of kindness. She has given the name of Mrs. Nellie O'Neil of Bristol, N. H., for enrollment.

Three of our members, Mrs. Eleanor Stevens, Mrs. M. Fish and Miss Minnie Stevens while spending a few days together made an offering of \$1.00 for our work.

Mrs. F. A. Warner has given silk pieces to a shut-in, also a pretty neck ribbon to be passed on.

Mrs. E. C. Jenness is sending her HELPER to an invalid. Mrs. Minerva G. Jones and Miss Mary E. Avery have given a number of cards and picture frames and stamps for Branch postage.

Mrs. Jennie E. Boucher and Mrs. E. N. Wheeler also gave stamps; these little postage messengers are always gladly received as without them we could not carry on the correspondence of our Branch.

Mrs. Minnie D. Harnden has visited the sick and is sending good literature to shut-in members. One of our Minnesota workers kept a sunshine diary for one week. We wish it were possible to publish the many good cheer deeds, as it would be most helpful, and suggest sunshine acts that all could do. We are pleased to welcome Miss Grace Sinclair of Houston, Minn., to the membership of our Branch. The following lines were written by Mrs. Weymouth Johnson in reference to the Deacon E. D. Wade Memorial.

'Twas a beautiful thought in the brother,  
To "pass on" his "emblems of love;"  
And the flowers which soon would have withered,  
Shall bloom in God's garden above.

# Practical Christian Living

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## OUR QUIET HOUR

(10 A. M.)

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### REALIZING HIS PRESENCE

BY REV. ERNEST G. W. WESLEY.

How often, during the past month, have you sat or knelt in your room, saying to your heart: "Heart of mine, be still that you may realize the presence of thy Lord." Without some such exercise of your will and desire the realization of the presence of Christ will ever remain a difficult if not an impossible experience.

Because you have never had this experience do not excuse yourself by denying it. The experience has been a most blessed fact in the lives of tens of thousands; in the lives of not a few, an almost continuous fact. Be very severe with yourself. Excuse nothing. Force yourself to answer this question: "Is my daily attitude towards my Lord such as meets His constant approval, such as meets the conditions demanded for His manifestation?" Do not shrink back as the Holy Spirit flashes the searchlight of God into your soul. Be very sure, as He does this, that much, hitherto unnoticed, will be revealed. Something is sure to be shown all who really seek to know, something which hinders, something which will hinder until abandoned. Do not forget; what God shows you is the hindrance, this must be put aside.

It is not at all likely that you will be taught this deep lesson all at once. God's general method is "line upon line; precept upon precept." God ever gives a new lesson as soon as the previous one is mastered. Realization of the presence of Jesus Christ does not come to most of us except after many days, many attempts, many failures, occasional successes, slowly becoming more frequent. Be content to wait. Illumination may be immediate, it is more likely to be gradual. Most hearts are unable to bear the full realization at once. The inner eye must be trained, must become accustomed to the light of the glory of His presence.

Is the value of this lesson, when learned, sufficient to recompense for the efforts made? Ten thousand times the efforts ever made by the holiest saint of God are of far less value than one five minutes' realization. We fail to know He is near us because we are not sufficiently like Him. We are to see Him as He is because we are like him. The more perfect the transformation the more clear the vision of God.

Is not the necessary discipline of heart and mind too hard? The answer depends somewhat upon one's present attainment. Faith is difficult as we fail to obey. Realization is difficult as we are weak in faith. It is possible to become so firmly rooted and grounded that, in the end the blackest and fiercest and strongest and wildest tornado of doubt becomes as powerless to move us as the gentlest zephyr of evening.

In the realized presence of our Lord Jesus Christ, ever with us, we have the one certain cure of all unrest, of all question, doubt, worry and anxiety. Let us earnestly, prayerfully, continuously, so train the inner eye that it may see clearly and the inner ear that it may hear clearly. One vision of the Blessed One will do more to clear away all cloud, all mist, all fog, all twilight from the sky of our faith than centuries of intellectual study, deliberation, thought and weariness without it. Let us determine to see, to hear, to know for ourselves.

*Providence, R. I.*

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### THE MASTER'S PLANS

A contemporary writer gives this very apt illustration of the duty of one's own work and not worrying because the great plan, as a whole, is not comprehended:

"A gentleman who was walking near an unoccupied building one day saw a stone-cutter chiseling patiently at a block of stone in front of him. The gentleman went up to him.

" 'Still chiseling?' he remarked pleasantly.

" 'Yes, still chiseling,' replied the workman, going on with his work.

" 'In what part of the building does this stone belong?' asked the gentleman.

" 'I don't know,' replied the stonecutter; 'I haven't seen the plans.'

"Then he went on chiseling, chiseling. Now, that is what we should do. We have not seen the great plans of the Master Architect, but each of us has his work to do, and we should chisel away until it is done."—*Selected.*

## Words from Home Workers

" 'Tis work we love, and work we long to do  
But always better work, and better still."



RHODE ISLAND—The annual Thank-offering service of the Pascoag W. M. S. was held Sunday evening, June 23, in the auditorium of the church.

Rev. Albert E. Legg of Providence gave a very interesting and inspiring address on Missions.

The church choir, assisted by Mr. Frank B. Simmons, basso, of Woonsocket, furnished special music. Mr. Simmons also rendered two beautiful solos.

An excellent audience showed its appreciation by the closest attention and an offering of \$40.

E. L. D.

IOWA—The Iowa W. M. S. held its annual meeting at Central City Aug. 23-25; crowding much into five meetings of about one-half each. The interest seemed greater than usual, partly because the meeting was with one of the best auxiliaries in the state. The reports were encouraging and the presence of young ladies, who deemed it a privilege to attend, was an inspiration. A farewell letter from Miss Scott, with most tender thoughts of her and her work, was read, as also a letter of greeting from Miss Dawson, with a feeling of loving welcome.

The society most gladly accepted Miss Dawson as their missionary.

Sadness came over all hearts as we remembered the far-reaching bereavements caused by the passing away of Deacon Wade and Mrs. H. C. Phillips, and appropriate resolutions were passed.

Dr. J. T. Ward gave an instructive address on our mission field, at the public meeting Saturday evening.

Sunday morning a precious season was enjoyed in a missionary prayer meeting. Officers were re-elected and we hope for a renewed and hearty co-operation along all lines of our work.

(MRS.) CARRIE MILES, Sec.



# Young People

MOTTO:—"A little better than is necessary."



A Quarterly Department Conducted by Miss Minnie A. Mellows, 59 Kendall Street, Lawrence, Mass  
to whom all communication for this department should be sent.

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## Yes It Is True

that the Free Baptist young people of New England are in the front line of the mission study movement. Read the report of the missionary conference at Ocean Park, Me., August 26-30, which you will find in this number and you will be convinced of this fact. And there are rumors of a ten days conference next year.

Why cannot you be an exciter of mission study interest in your church and society? The mission study text books for this year are extremely interesting. The Challenge of the City, by Josiah Strong, needs no guarantee of its interest and practicability other than the name of its author, and the Uplift of China, by Arthur H. Smith, reviewed by Miss Anthony in this department, is equally fascinating.

The prices are the same as heretofore, thirty cents in paper and fifty cents in cloth. Order of Harry S. Myers, Hillsdale, Mich., adding eight cents for postage. Who will be the first to organize and report to the general secretary of this department?

## Christ Feeding the Five Thousand

(OUTLINE OF A MISSIONARY TALK.)

(Read Mk. 6:33-44; also Mt. 14:13-21, Lk. 9:10-17, Jn. 6:1-14.)

Christ "saw a great multitude and he had compassion on them." Has Christ's pity ever looked through your eyes at the 1,000,000 a year coming through Ellis Island to our land, or at the 1,000,000,000 non-Christians still across the seas? A vague, incomprehensible multitude are these; and how equally multitudinous are their needs!

And they are as sheep having no shepherd. In what villages and with what cash of their own can the famine sufferers of China, India or Africa buy themselves bread? They may have a few books, some good teachings and teachers, here and there an honest government or a true home or religious peace—but what are these among so many starving and heart-thirsty multitudes?

Surely somewhere Christ's love must furnish the supply for such dire needs, and we find that it has. The resources of Christian peoples have been miraculously multiplied, \$700,000,000 having been added annually between 1890 and 1900 to our Christian wealth. Its administrators have increased from the dozen or score of disciples to the hundreds of thousands and millions of ministers and Christian laymen. With money enough and men enough why has not the world been evangelized within a generation? Evidently because we have failed to use Christ's method.

When Christ had multiplied the bread, did he send the disciples out with it promiscuously? Did they pass back and forth among the first and nearest of the crowd, blind to the needs of those more distant? And yet the church of today has tried to fulfil the last commission as a little boy distributes handbills—throwing the whole supply into the first few doorways, with no sense of responsibility for the rest of the territory he should cover. What would we say of the restaurant manager who would assign nearly all of his waiters to a few small tables near the kitchen, leaving the largest and most crowded tables almost without waiters? What of the church which keeps thousands of ministers for parishes of 500 people and fails to send them to parishes of 150,000 people?

Christ's lesson then is one of common honesty and fairness. He divided the multitude with approximate equality, making them sit down by hundreds and by fifties. The church should never feel truly Christian until it has made the missionary parish fairly proportionate with the home parish by giving enough money to send out many more missionaries,—and in doing so it can rest assured that it will still be possible to gather up many baskets of remaining fragments. Let us, therefore, more prayerfully and lovingly strive to make it unnecessary to repeat at the next Student Volunteer convention these stanzas which were given in one of the addresses at the Nashville convention:

"'If I have eaten my morsel alone,'  
The patriarch spoke in scorn;  
What would He think of the church  
were He shown  
Heathendom—huge, forlorn,  
Godless, Christless, with soul unfed,  
While the church's ailment is fulness  
of bread,  
Eating her morsel alone?"

"'Freely as ye have received, so  
give,'  
He bade who hath given us all;  
How shall the soul in us longer live  
Deaf to their starving call,  
For whom the Blood of the Lord was  
shed,  
And His body broken to give them  
bread,  
If we eat our morsel alone?"

—By Rev. Wayland D. Gates, Missionary-elect to China.

### **The Uplift of China**

The Uplift of China is the suggestive title of the text-book by Arthur H. Smith offered by the Young People's Missionary Movement for study this year. Dr. Smith is now recognized as the foremost authority on the Chinese people; he has previously published "Village Life in China," "Chinese Characteristics" and Rex Christus, each of which is a standard. Five years ago the world was looking at Japan, and prophesying that she would soon rule the East, and prove the peer of the United States and Great Britain. Now, however, she has been out-distanced by China, who has proved herself superior in spiritual and intellectual possibilities. Add to these her population, comprising one-fourth that of the whole world; her territory, one-fifth larger than that of the United States, and her physical resources far superior to our own; we find a giant whose strength we can vaguely guess. Indeed, many prominent men declare that within a century or less the Chinese will supplant the Anglo-Saxons as masters of the world.

Hence it is particularly appropriate that Christians should now make an especial study of this great country, that they may understand the need and opportunity she presents to the followers of Christ. The church at home cannot but gain new faith and consecration from knowing how the power of the Holy Spirit has manifested itself in this heathen land in blessing the toil of missionaries and in strengthening native converts to bear persecutions with a fortitude which matches that of Peter and Paul. Verily, the power which made saints and martyrs is not dead, and the blessings which God stands ready to bestow upon His people have been but half accepted.

Like most missionary study text-books The Uplift of China is written in eight chapters, dealing respectively with country and population; history; social defects; religions; great missionary leaders; forms of missionary work; present problems; recent transformation and the present appeal. It is arranged very conveniently for either private reading, class study or reference, and contains many pertinent pictures and maps. The appendices, pronunciation of Chinese names, an excellent bibliography, a list of the largest cities, the opium edict of 1906, chronologies, a summary of Roman Catholic missions and statistics of Protestant missions, also add much to the usefulness of the book.

The style is clear and interesting; the subject presented is vitally important to the political world and to the Christian church. Anyone between the ages of fifteen and one hundred will certainly enjoy reading it, and find genuine help thereby.

ELIZABETH ANTHONY.

*Lewiston, Me.*

# Juniors



## LITTLE BROTHERS

If every little child could see  
Our Saviour's shining face,  
I think that each one eagerly  
Would run to His embrace.

Though black the hand, red, brown,  
or white,  
All hearts are just the same;  
Each one is precious in His sight,  
Each one He calls by name.

And those who hear in every land,  
With loyal hearts and true,  
Will grasp some little brother's hand,  
And lead him onward, too.

—Selected.

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## AN OPENING EXERCISE

*Topic*—CHILDHOOD, YOUTH AND MISSIONS.

*Leader*—"The door of the millennial glory has a child's hand on the latch."

*'I have written to you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.'—*  
*1 John 2:14.*

*Sing*—"Onward, Christian Soldiers."

## TOPICS FOR PRAYER.

(a) That the superintendents and teachers of our children and young people may realize the great responsibility of their work, and may give heed to Christ's words to Peter "Fed my lambs." (b) That our young people may be early led to Christ and kept in such close touch with Him that they may be messengers of His love and grace to all the world.

*Sing*—"There Were Ninety and Nine."

## BIBLE READING.

*Leader*—Some Bible evidences that faith in God and God's word makes young people strong, courageous and of world-wide and heavenly renown.

*Responses*—(Samuel) 1 Samuel 2:18, 19; and 3:19; (David) 1 Samuel 16:13; and 17:37, 44-47; (Josiah) 2 Kings 22:1, 2, 18-20; 23:25; (Daniel) Daniel 1:8, 17, 20.



*Leader*—An example of obedience in a youth who was filled with supernatural wisdom.

*Response*—Luke 2:40-52.

*Leader*—The loving call of Jesus to the children and some lessons that He teaches through them.

*Responses*—Matt. 21:15, 16; Matt. 18:2-6; Matt. 19:13-15.

*Sing*—"When He Cometh to Make up His Jewels."

*Leader*—Seven good messages for young people.

*Responses*—Exo. 20:12; Col. 3:20; Prov. 1:10; Prov. 4:10-14; Eccl. 12:1; Matt. 28:19, 20, Rom. 10:13-15.

*Sing*—"I'll go where You want me to go, dear Lord,  
I'll be what You want me to be."

—EMILY K. BISHOP.

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#### HOW PONTO HELPED TO FILL THE MISSIONARY BOX

Olive Graham was trying to be a missionary. At least she was trying very hard to earn some money for a missionary cause in which she was deeply interested. All winter long she had been hoarding her pennies, and when, in early May, her mission box held the magnificent sum of fifty-five cents, she took the money and embarked in a business undertaking.

Olive's plan was to raise chickens for the market, and with that purpose in view she invested her money in a setting of thirteen Brahma eggs, and borrowed a hen from her mother's flock to do the necessary hatching. She felt quite sure that, owing to her enterprise, her missionary box would be weighty with her offering.

But, alas! from the day when the first tiny bill chipped its way through the egg-shell, misfortune seemed to attend her. The pompous old turkey gobbler, strutting about with his head in the air, crushed two of the peeping yellow balls; croup carried off one nursling, and a sly weasel made a meal of still another. Then, as if to make a bad matter worse, the discouraged hen deserted her lessening brood, and nine helpless chickens were left in charge of their inexperienced foster mother.

The missionary's hands were now full indeed. Every spare minute through the day was spent with the flock, and each evening she tucked them in a wool-lined nest and reluctantly left them alone for the night.

One morning there was a hint of frost in the air. Olive ran to her

pets, to find that two chickens lay dead on the floor below. They had fallen from the nest and had perished in the chill night air; while sadder still, in the midst of the scrambling brothers and sisters lay another that had been smothered in the nest.

Olive sat down on the floor and cried. It seemed cruel to bring chickens into the world to meet such a fate, and she felt very helpless and forlorn and very doubtful whether her investment of the missionary money had not been a great mistake.

But help was to come from an unexpected source. Old Ponto had followed her to the door of the hen house, and was surveying her with both pity and interest. It was not often that he saw his mistress in tears. Ponto was an old shepherd dog, set aside by age and rheumatism from active duties. He was devoted to Olive, who had always a kind word or a dainty tidbit for him. He looked curiously at the dead chickens and at the restless little brood, then slowly limped away to his corner to meditate on what should next be done.

A curious sight met Olive's eyes that evening when she came to tuck the brood into the nest. Ponto lay on the hen-house floor, with six tiny chickens nestled against him. He wagged his tail gently as Olive appeared at the doorway, saying as plainly as a dog could, "I have thought out a way to help you. Do not be afraid, I shall take care of your chicks."

And, strangely enough, from that day the missionary chickens were the especial charge of old Ponto. Every night they cuddled up to his warm body, and every day he guarded them so jealously that neither turkey gobbler nor weasel could annoy them. Even when they grew to young chickenhood they were mindful of their early protector, and to the last preferred his society to that of their feathered neighbors.

They grew up plump and well-favored, and brought a good price at the market. When the missionary offerings were made, Olive had three dollars in her box.

"But it is not quite my own offering," she said, as she handed in the money. "I did not really and truly earn it all myself."

And then she told the strange but true story of how Ponto helped to fill the missionary box.—Selected.

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Little Ethel was learning to sew, and one day, after vainly trying to thread a needle, she asked:

"Mamma, don't they call the hole in a needle an eye?"

"Yes, dear," replied her mother.

"Well, I'll bet this old needle is cross-eyed."—Recorder.

I found something within me that would not be sweet and patient and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me, and when I gave Him my will He came into my heart, and took out all that would not be patient, and then He shut the door.—*George Fox.*

## Contributions

### F. B. WOMAN'S MISSIONARY SOCIETY

#### Receipts for July, 1907

##### MAINE

Bath North St Aux for "Pomodine" S O (\$9.68 of this is T O) to be credited to L M Gen Society Mrs E J Pease 47 Union St Bath . . . . .	\$ 25 00
Bowdoinham Ridge Aux for Cont Fund . . . . .	6 00
Blaine C R . . . . .	1 00
E Raymond Ch for Miss Coombs' sal'y . . . . .	3 40
Ft Fairfield C R & A L B's . . . . .	9 25
Ft Fairfield Aux by Mrs Childs for Miss Coombs . . . . .	4 00
Ft Fairfield Aux (Thank Of 50c) by dues Georgetown Aux 9.00 for gen wk; 4.00 4.00 Miss Barnes . . . . .	10 50
Houlton Ch by dues . . . . .	5 00
Island Falls C R . . . . .	5 60
Lewiston Main St Aux Miss Coomss . . . . .	11 00
Litchfield Plains Aux T O to be used on L M (name to be forwarded) . . . . .	5 00
No Berwick Aux Of 2d F B Ch 8.60 for Muhha S O . . . . .	25 24
No Berwick C R . . . . .	2 10
No Baldwin Ch T O . . . . .	2 00
No Lebanon Aux for Miss Coombs' sal'y . . . . .	9 33
New Limerick by Mrs Esterbrook . . . . .	1 00
Phillips Aux sup zen teach Mid . . . . .	25 00
Portland Mrs L L Jefferson for Miss Barnes' sal'y in memory Benj F Jefferson . . . . .	4 00
Portland Aux for Miss Coombs' sal'y 20.00; by Miss Deering's S S Class for sup Kati S O and L M fee Gen Soc'y Miss Lydia Facey, Portland 1 00; by Miss E C Whitmore's S S Class for Kati and L M Gen Soc'y Miss Lizzie Blake 1.00; by Miss L B Ageson's S S Class for Kati and for Miss Blakes' L M 85c; C R Dpt for child S O and on L M fee Gen Soc'y Mrs F A Hilton 6.45; H H Miss Barnes 4.00; by Mrs L E Bolton for Pamoni 25.00; (name of L M to be sent later) . . . . .	58 30
Scarboro Aux for S O . . . . .	2 50
Steep Falls Aux for H Boys School No 9 Midnapore . . . . .	9 25
Steep Falls A L B for Miss Barnes . . . . .	2 00

Stroudwater S S for S O . . . . .	2 50
So Gorham Ladies for Miss Coombs . . . . .	9 00
So Portland & Cape Elizabeth Aux for Jesoda 25.00; for Miss Coombs 3.80; C R for S O and L M fee Gen Soc'y of Miss Lena Hannaford 2.97 . . . . .	31 77
S Windham Ladies for Miss Coombs . . . . .	2 00
W Falmouth Aux Bal wk 6.00; C R 2.25 . . . . .	8 25
Ashland Aux for Town & Pri Sch Mid . . . . .	10 00
Dover H H & F M Soc'y C R . . . . .	9 00
Manchester Aux a friend and on L M . . . . .	3 00
Newmarket Aux by Mrs F L Elkins . . . . .	5 00
No Woodstock F B S S Prim Class Miss Barnes . . . . .	2 00
Suncook C M Warner zen teach . . . . .	2 00

##### VERMONT

E Randolph Dr Smith . . . . .	\$ 8 00
E Orange Ch Dr Smith . . . . .	5 60
Huntington Asso Dr Smith . . . . .	5 30
Lyndon Centre Ch Dr Smith . . . . .	15 00
No Danville Dr Smith . . . . .	1 00
No Tunbridge Dr Smith . . . . .	6 60
Starksboro Ch Dr Smith . . . . .	3 80
So Wheelock Ch Dr Smith . . . . .	1 00
St Johnsbury Dr Smith . . . . .	2-00
Shady Rill Ch Dr Smith . . . . .	9 40
So Strafford W R Hayes Dr Smith . . . . .	5 00
So Strafford W M S Dr Smith . . . . .	12 50
Sutton Sin Cottage 5.00; Dr Smith 9.69 . . . . .	14 69
Waterbury Centre (T O 7.45) Dr Smith . . . . .	11 45
Williamstown Aux T O Dr Smith . . . . .	12 00
Washington T O Dr Smith . . . . .	4 00
Washington F B S S scholar in India . . . . .	5 00

##### MASSACHUSETTS

Lawrence Miss Minnie Mellows teach ex-Nat Council . . . . .	\$ 1 00
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##### RHODE ISLAND

Arlington C R . . . . .	\$ 90
Carolina Aux dues Ind 6.00; Jr C E Miss Barnes 4.00 . . . . .	10 00
E Killingly Aux dues . . . . .	2 00
Pascoag Dormitory Fund T O . . . . .	12 00
Pascoag C R . . . . .	10 00

Providence Elmwood Ave Jr C E C R . .	6 25
Providence Elmwood Ave Y P S C E Child S O . . . . .	6 25
Providence Plainfield St Prim Dpt Miss Barnes 4.00; Ch Ladies Ind 5.40 . . .	9 40
Providence Rog Wms Jr C E K W 12.50; Y P S C E for K W 18.75; Aux dues K 15.00; Aux dues Ind 15.00; Aux T O Ind 25.75; Aux Dormitory Fund Ind 12.00 . . . . .	99 00

## ILLINOIS

Chicago Sarah Fry for Miss Dawson . . \$	1 00
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## MICHIGAN

Algansee T O Dr B . . . . .	\$ 6 85
Algansee Aux Dr B 1.40; H M 1.40; Ed 70c	3 50
Algansee S S Con Fd 4.33; Child Coll Miss Barnes 3.90 . . . . .	8 23
Batavia Aux Dr B . . . . .	3 44
Bankers Aux Dr B 70c; H M 70c; Ed 35c	1 75
Cass & Berrien Q M Dr B 1.60; H M 1.60; Ed 80c . . . . .	4 00
Fairfield T O Dr B . . . . .	24 00
Grand Ledge Aux Dr B 1.20; H M 1.20; Ed 60c . . . . .	3 00
Hillsdale T O Dr B . . . . .	4 80
Hillsdale Aux Dr B 1.68; H M 1.68; Ed 84c	4 20
Jackson T O Dr B . . . . .	6 00
Kinderhook Aux Dr B 5.00; T O Cont Fd 9.50 . . . . .	14 50
Kingston Jrs for Miss Barnes . . . . .	4 00
Lansing Q M Dr B 2.48; H M 2.48; Ed 1.26	6 22
Mason Aux Dr B . . . . .	2 25
Manton S S Miss Barnes . . . . .	2 30
Manton Aux Dr B . . . . .	4 50
Novesta Ch H M . . . . .	5 00
No Rome Aux Dr B 1.10; H M 1.10; Ed 55c	2 75
No Reading T O Dr B . . . . .	10 60
No Reading Aux Dr B 1.94; H M 1.94; Ed 97c . . . . .	4 85
Onsted Aux Dr B 2.03; H M 2.02; Ed 1.01	5 06
Osceo Aux Dr B 50c; H M 50c; Ed 25c . .	1 25
Paw Paw S S Miss Barnes . . . . .	2 10
Paw Paw Aux Dr B 2.00; H M 2.00; Ed 50c	4 50
Rose Ch Dr B 50c; H M 50c . . . . .	1 00
Reading T O 12.00; Dr B 1.00; H M 1.00; Ed 50c . . . . .	14 50
Sanilac Q M Dr B 3.00; H M 3.00; Ed 1.50	7 50
Sand Creek Aux Dr B 90c; H M 90c; Ed 45c . . . . .	2 25
Union Aux Dr B . . . . .	3 25
W Cambria Aux Dr B 1.00; H M 1.00 Ed 50c . . . . .	2 50
W Cambria T O Dr B . . . . .	8 25
W Oshtemo in memory Rev Anna Bar- ton Con Fund . . . . .	5 00

## MINNESOTA

Brainard W M S W H 5.00; Storer 5.00 . . \$	10 00
Madelia W M S T O for Contgt Fund . .	13 30
Poplar Grove Aux at Castle Rock (1.35 C R) for F M . . . . .	5 40
Verona W M S F M . . . . .	15 00

## IOWA

Central S S Miss Barnes . . . . .	\$ 4 00
Curlew Aux T O 6.00; dues 2.00 . . . .	8 00
Curlew Aux for Miss Dawson . . . . .	6 50
Little Cedar Aux Miss Dawson . . . . .	5 00

## KANSAS

Hickory Grove C R . . . . .	\$ 2 50
Denton C R Hazel Irene Denton 63c; Geo Emil Denton 1.00; Elsie Ruth Franklin 1.00; Grace Pauline Frank- lin 15c; Ivan Denton 50c; Ada C Wrighton 29c . . . . .	3 57

## PROVINCE QUEBEC

Coaticoke O M Moulton Contgt Fd . . \$	5 00
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## MISCELLANEOUS

Inc for Gen Funds . . . . .	\$ 28 75
HELPER Branch Sunshine Band 10.00 F M; 10.00 W H Funds . . . . .	20 00
Income for Inc Fund 10 00; Lit 78 . . .	10 78
Income of Sinking Fund . . . . .	9 50

## SINCLAIR COTTAGE

Mrs Eliza Harvey Ashbury O K N J . . \$	1 50
Haverhill Mass Aux . . . . .	10 50
Mrs Ida M Thurber Apponany R I . . .	1 00
Mrs O W Fullam Portland Me . . . . .	9 00
Mrs W G Orr Portland Me . . . . .	1 00
Mrs Hattie Kilburn Portland Me . . .	1 00
No Berwick Me F B Ch Aux . . . . .	3 00
Mrs H H Jennings Paw Paw Mich . .	1 00
S S Class Gelia Wright Fairbank Iowa .	3 00
Mrs A E Bosworth Georgiaville R I . .	1 00
Mrs Martha Newall Georgiaville R I . .	1 00
Mrs Bertha Wilcox Georgiaville R I . .	1 00
Mrs Annie and Abbie Buklin R I . . .	1 00
Mrs Nancy Mowry R I . . . . .	1 00
Mrs J P Roberts R I . . . . .	1 00
Mrs R D Frost R I . . . . .	1 00
Gonic N H Aux . . . . .	20 00
Park St Aux Providence R I T O for S O	9 50
So Portland Me Aux . . . . .	4 00
So Berwick Me Aux . . . . .	5 00

Total . . . . . \$1,002 23

LAURA A. DEMERITTE, Treas.

Ocean Park, Me.

Per. EDYTH R. PORTER, Asst. Treas.

NOTES—The credit to So Limington Me  
Aux should have been \$11.25 for T O;  
The following are made L M's by T  
O Fremont N H Mrs Annie B Sleep-  
er; Pawtucket R I Mrs Dora Chick;  
Providence R I Mrs Emma L Vaughn;  
Mrs Agnes Cody; Mrs Addie Brown;  
Pascoag R I Mrs J J Lace; Mrs  
Henry A Potter; Fairfield Mich Mrs  
Lettie Lewis Gray; Mrs Mary Inman  
Robb.

## FORM OF BEQUEST

I give and bequeath the sum of—to the Free Baptist Woman's Missionary Society, incor-  
porated under the laws of the State of Maine.